

NAIROBI EVANGELICAL GRADUATE

SCHOOL OF THEOLOGY

THE ROLE OF TELEVISION IN EVANGELISM:
A SURVEY OF THE NAIROBI AREA


BY
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A Thesis Submitted to the Graduate School in partial
fulfilment of the requirements for the degree
of Master of Arts in Missions

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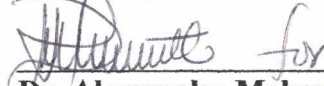
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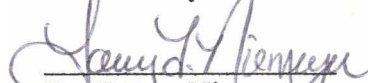
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Student's Declaration

**THE ROLE OF TELEVISION IN EVANGELISM:
A SURVEY OF THE NAIROBI AREA**

I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the examiners.

Signed: ~~~~~
Peter B&nard Mweu

April 30, 2001

ABSTRACT

The aim of this study was to investigate the part played by television as perceived by the people who live within the precinct of Nairobi. It attempts to find out the implications that this perceived role of television as a medium of communication might have on the proclamation of the gospel.

It was a descriptive study that was done by using closed and open-ended questions designed to gather relevant data on the viewing of both commercial and Christian television programs, motivations for watching television, and viewing habits. The instrument was administered and so provided data for analysis. The gathered data from respondents together with corresponding interpretation provided answers to the research questions that were asked. Based on the research findings, possible conclusions and recommendations were made to stake holders within church and para-church organizations on the utility of television media for the purpose of preaching the gospel.

Findings of this study showed that most Nairobians watch both commercial and Christian television. Research data showed that people in Nairobi turn to television for its capacity to inform, educate and entertain. Most respondents are motivated to understand and learn how to cope with their changing society and lifestyle. Others desire to watch TV to get a biblical perspective on moral and political issues. The church remains the place most people would rather go, and most people will not watch Christian TV programs instead of going to church. Strong, healthy families are important, and many respondents sense that TV can function to help uphold the traditional family and the biblical concept of family values. In particular, they are not attracted to the prosperity doctrine.

TV plays an insignificant part in the shaping of attitudes and ideas to many Nairobians, but they suggest that TV might play a complimentary role to the Church. For this to be achievable, both producers and viewers need to hold the medium up to standards of spiritual, moral, and artistic integrity.

DEDICATION

To my loving wife Melody Mweu

And

Our children

Jesse and Victor Mweu

And

To Almighty God who both loves and is concerned about the millions of people in Nairobi, and who may possibly be reached through the powerful medium of television.

ACKNOWLEDGEMENTS

I am greatly indebted to the following organizations, families and persons who in one way or another, contributed greatly and in diverse ways to the completion of this work

1. Dr. Henry Mutua who offered the services of first reader for this work, and as my supervisor was always ready to offer his indispensable guidance, encouragement and prayer support.
2. Dr. Alemayehu Mekonnen, my second reader and Head of Department whose words of advice and encouragement were of immeasurable worth to the completion of this work.
3. Dr. Larry Niemeyer, my third reader
4. My special thanks to friends of the Overseas Council who have financed our stay at NEGST through tuition scholarship.
5. Mr. and Mrs. Sam Muindi for their financial and moral support. By providing us with upkeep allowance, they have made our stay at NEGST meaningful.
6. Dr. Rich Starcher, John Jusu, Jo and Paul Murrell who were a competent jury in the process of designing an instrument that would enable me to gather relevant data for this research.
7. Rita, Wynn timer Mutisya for graciously availing themselves to help in getting the questionnaires to respondents in different locations in the Nairobi area.
8. All those in our Friday fellowship who have supported us through encouraging words and in their prayers.
9. The NPC Overseer Rev. Bonifes Adoyo who gave me added encouragement to do this investigation.
10. Above all, I give special thanks to the Almighty God for enabling me to finish this work

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CHAPTER ONE

INTRODUCTION

Some Churches and Christian organizations based in Nairobi, Kenya's capital city and a fast-growing metropolis, want nothing to do with television. They associate this medium of communication with show business, and consequently accuse televangelism of hiding the religious commitment of its ministers, and of reducing viewers into passive spectators of dishonest religion. Other Christian leaders and organizations have, however, identified themselves positively with the role of television as a means to persuade people to accept Christ as their Lord and Savior.

The question may be asked: Does religious broadcasting do any good? In response to this question, some church leaders and religious organizations in Nairobi clearly think so. Following their positive disposition, these leaders invest huge sums of money in hiring of airtime or in purchasing frequencies of their own so as to proclaim the gospel through television. The discussion about the function, place and role of TV in the context of Nairobi will probably continue to reveal sharp divisions and commotion within the Church. A deliberate attempt needs to be made to find out, from individual viewers living in Nairobi, the medium's specific and characteristic function, as they perceive it.

This study intends to investigate the role or part played by TV as a medium of communication from individual viewers within Nairobi. A definite statement about their perception of the function of TV arising from this study is likely to lead to a

better understanding of TV, and solid generalizations for stakeholders in both Christian and secular institutions. The researcher hopes that a generalized description of TV's role might suggest certain implications for evangelism that may exist, for those groups that wish to harness its potential for the sake of proclaiming the gospel in Nairobi.

Background and Setting

Media reports in Nairobi indicate that the region is faced with an increasing selection of TV channels, and Christian organizations are getting more involved in this form of communication. TV is widely used for the purposes of entertaining, informing and selling of products and services and in the last ten years or so, significant changes have taken place in Nairobi that have greatly influenced communication through this medium. The advent of satellite communication and cable TV has transformed the globe into a neighborhood, where ideas and norms are instantly relayed from one global location to another. It becomes increasingly necessary to see Nairobi as a part of an ever-widening global village.

Audiovisual media in this global society have been described by some as the most effective communication tools ever developed by human ingenuity, and the most appropriate in the process of calling others to a faith commitment (Sarno 1987; x-xi.). Ronald Sarno represents scholars who visualize a living bond between modern communication and religion, sighting that visual language expresses the whole range of human emotions, has exciting appeal and surpasses all other forms of communication in its ability to touch the heart and show concrete experience in life.

Malcolm Muggeridge represents scholars who bitterly charge TV as demonic, devoid of the capacity to communicate what is true and real, and a representative of the Big Lie (Sarno 1987, 89). Quentin Schultze and John Stott strike the middle

ground. Schultze observes that, "Television can be used to glorify God and serve mankind if there is a clear sense of its role" (Schultze 1992, 13). John Stott argues that "Mass media will reflect the values of the gospel if and when Christians strive to drastically reform contemporary programming" (as quoted in Sarno 1987, 230)

This researcher feels that it amounts to a failure in acknowledging truth if evangelicals hold fast to either side of the ongoing controversy without letting "truth to lead wherever it may". All truth is God's truth, and our responsibility is to allow the "chips to fall wherever they may". Evidence derived from critical but honest examination of hard data obtained from interviewing ordinary Nairobians, not their leaders, will help address the question: *Is TV a diabolical invention, a social evil, an organ of show business, or a God-given and very powerful breakthrough in human history?*

Statement of the Problem

This study is intended to gather responses from Nairobians that would be illustrative of viewers' understanding of television's role as a medium of communication.

Purpose of the Study

The purpose of the study is to provide certain implications that will be relevant for the church that wishes to utilize television for the purposes of evangelism.

Significance of the Study

It is hoped that a clear, extensive, analytical and balanced understanding of what Nairobi people consider as the role of television will assist church leadership and viewers alike to be more discerning in their use of the media. An in-depth description of viewer attitudes, perceptions and viewing patterns for both Christian

and commercial television may greatly assist church leadership be in step with this medium of communication as they plan strategies for evangelism in Nairobi.

Research Questions

This inquiry will attempt to answer the questions listed below:

- RQ.1. Do Nairobians watch commercial television programs?
- RQ.2. Do Nairobians watch Christian television programs?
- RQ.3. What are the television viewing habits of Nairobians?
- RQ.4. What motivates Nairobians to watch television?
- RQ.5. What implications for evangelism arise from Nairobi people's perceived role of television?

Research Hypotheses

In the response to the research questions, some hypotheses are generalized.

We are likely to find that:

1. Nairobians watch television for its instantaneous capacity to communicate ideas.
2. Television plays a significant part in the shaping of people's attitudes and ideas.
3. Television may serve evangelistic purposes when producers and viewers alike hold the medium up to standards of spiritual, moral, and artistic integrity.

Assumptions Made

The Research supposes that skillfully produced TV programs attract captive audiences, and function as communication tools to shape ideas and lives.

Furthermore, the study presumes combination of wholesome programs and skill-full programmung appeals to viewers, irrespective of whether content is secular or religious.

It is the researcher's guess that most people enjoy watching television when they are relaxed, and that these "peak" hours are suitable to air material carrying an evangelistic appeal. This is assumed to be so since peak hours, that time when on-air broadcast traffic enjoys optimum viewership plays a characteristic part at addressing people's hearts and minds.

Limitation and Delimitation

This study is not about technical television production techniques or procedures, and neither is it about standard broadcast engineering for transmission. It is not about church planting or factors that influence church growth. It does not dwell on disciple making, but it will attempt to discuss the place for discipleship in the body of Jesus Christ. This study is about the perceived function of television and how the understanding of its role might have certain implications on evangelism.

Definition of Terms

1. Globalization: A relatively recent phenomenon having to do with economic developments, changes in world communication and means, and the consequent imposition of a new monoculture and a new set of values on most societies.
2. Mission: The proclamation and sharing of the Good News of the gospel by word, deed, prayer, worship and everyday witness of the Christian life - the whole church bringing the whole gospel to the whole world (Bosch 1998, 10).
3. Evangelism: The proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit (Bosch, 10).

4. Television Language: The range of attitudes, behavior and words communicated through the media of television.
5. Television production: The deliberate arranging or editing of video, sound and effects in a creative manner so as to package and subsequently present them as on-air broadcast products.
6. Television: The use of television medium to communicate messages and ideas to a viewing audience.

CHAPTER TWO
REVIEW OF RELATED LITERATURE

Introduction

The term "*TV*" in this study will not be limited to the receiving sets in people's homes, but will be used to mean the use of television medium to communicate ideas and messages to a viewing audience. We need to take into consideration that TV is much an art as well as science, and that proper use of TV will likewise call for talent that is geared to match its creative components. Talent, creativity and imagination are not found inside a camera, microphone or video recorder, but the user through practice and hard work supplies it. Therefore, effective use of TV requires a team operation of skilled artists, crafts people, producers, and skillfully coordinated programming.

Overview of the Chapter

TV's assessment as the "god of the common man's idolatry, his oracle, and the principal source of his news, and entertainment" (Schultze 1992, 18), must inform evangelicals that the power of the medium requires enormous responsibility. The responsibility for evangelicals is not to let television function as a "mirror for man to see himself merely as he is and to maintain himself in that image, but to exhibit the image of man as he can and should be" (Schultze, 18). Such a responsibility lends importance to this study. American television, now available in Nairobi at the push of a button, has suffered considerably because of a linkage between "Christian" and

"evangelistic" (Schultze, 18). When they assumed the primary purpose of TV is to convert viewers to Christ openly, evangelicals in USA ironically created "their own broadcast ghettos that hardly attract non-believers" (Schultze, 18). Recent remarks by an American lecturer at Nairobi Evangelical Graduate School of Theology (NEGST) suggesting that Nairobi is merely receiving the last dregs of a dying enterprise strengthen this argument. This is a mistake the evangelical community in Nairobi need not repeat. Ironically, the same faculty has rightly observed that there may be many in Nairobi who are struggling to eke out a living, but a television set will still be found in most of their homes.

The dismissal by some Nairobi church leaders of TV as a satanic gimmick is naive since the industry continues to thrive and influence some Nairobians. Similarly, desire for inclusion into mainstream society, and the view that Christian TV needs to be reduced to *missionary* television needs to be taken through a validating process. A "Redeemed" television is likely to reach otherwise inaccessible people, the so-called shut-in community, and provide them an opportunity to locate salvation in the cross of Jesus Christ.

Nairobi people, irrespective of their religious persuasions or secular backgrounds, are best suited to bring clarity to the issue of television's legitimate role, not the mere speculations of commentators, seminary classrooms, eager televangelists or even parish priests - however sincere and valuable their views might be. Schultze's view underscores the significance of this study.

There is much more commotion than clarity about the medium and its legitimate role in the society and the church. The time has come for a fresh look at the most popular mass medium in the world today. As we take this fresh look at TV, there is need to do it with biblical eyes (Schultze, 18).

The Church and Media: Quality Counts

To illustrate the extent of the absence of quality standards in our continent, 688 films and videotapes concerning Africa were evaluated by the African Media Center at Michigan State University (University Microfilms International. 1986). Only 6% of the evaluated tapes were given a summary evaluation of excellent when measured in terms of technical quality, sound, narration, commentary, and photography. This must tell us something about the kind of programs that wind up on most of Africa's screens, including those television screens of Nairobians. Likewise, these phenomena must also suggest to us the impact of this material to viewers in terms of their attitudes and viewing habits towards homegrown TV production.

The Church in a Global Village

The TV menu for those living in the Nairobi area has however drastically changed in the last ten years, a factor largely due to globalization. It seems as though the ancient dream of making the world one is finally becoming a reality. The globe seems to be becoming a very small place where people in different parts of the world can share technological developments (Matthey 1999, IRM Nos. 348/349). The Cable News Network (CNN), Sky News and Reuters can beam their signals instantaneously from their centers in USA and Europe to Nairobi - Kenya. This study anticipates Nairobians to have experienced significant changes both in their attitudes, viewing habits, and overall perception of the role of television in their community and individual lives as a result of this development.

Global electronic communication tools can be used for human progress. Recent scientific and medical discoveries can be shared globally and instantaneously. Human progress is made more visible. TV has been useful in creating a more

transparent and open world, for disseminating information on abuses of human rights and the crimes of dictators (Matthey 348/349). Alley seems to agree with this idea when he writes:

Political corruption and industrial crime are no longer withheld from view. TV has undermined our ability to mythologize our antics, to hide the truth. In short, TV has stripped us bare (Alley 1977,17).

Alley qualifies his observation by arguing that TV has told the truth while authority figures - parents, the law, the Church - have veiled the truth. In assuming, or more correctly usurping the role of an alternate parent, TV "may have aided in the creation of an environment in which children will listen, but will not be told" (Alley, 18). The potential of the medium to communicate directly should make it abundantly clear to those who are realistic that families must expand vision, and open themselves to new influences (Alley, 19).

TV has clearly played a part in helping people's movements and churches throughout the world to network efficiently, yet it has likewise played an active role to assist racist, criminal and propaganda groups sell their ideas. Audiovisual messages can either be used to serve mankind and bring about human progress, or they can be hijacked to serve the interests of groups bent on evil. Matthey underscores the effectiveness of TV when he notes:

Images are preferred to words and have greater impact on people in terms of advertising, promoting or conveying both "truths" and "goods" (Matthey 348/349).

The Church in a Changing Society

By its nature, TV is constantly changing and its ripple effects are enormous (Alley, IS). In Kenya, TV has graduated from its role as the government's propaganda mouthpiece to a highly commercial venture - selling anything from condoms and liquor to - yes - gospel claims. In the past decade Nairobi has come under the influence of this changing nature, and this is a significant feature the church in Nairobi cannot afford to overlook. As TV changes and assumes a more secular and commercial approach, the society seems to reflect and manifest those changes, through gigantic and numerous billboards that bear witness to the fact.

From the researcher's perspective, urban growth, high population growth, inflationary forces, an economy that is hardly growing, a government that is over-bloated but inefficient, and a church that is still struggling to be relevant to Nairobians are bringing about these changes. Indeed, "the church herself the mirror of this economism" (Shorter & Onyancha 1997, 56). So, the important factor is how the church in Nairobi will adapt to changes taking place in her context. Presently, the crucial factor in the Nairobi context seems to be a compulsion to help people to cope more effectively with both personal and social change. The church will only help Nairobians to cope with these changes by deepening their understanding of how men could respond to it.

The Church's Inescapable Responsibility

Church leadership needs to understand the rate and direction of change so as to come to terms with the potential of TV (as an agent of change]. Simply put, it is important to know what change TV has brought society, and how people are coping with it before the Church embarks on a full-fledged strategy of TV evangelism.

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Since TV is a medium of communication, good to turn to some experts in modern communication theory in order that we glean helpful hints to help us find the locus of change.

Gleaning from Modern Communication Theorists

Communication: Definition and Essence

First, let us come to terms with the essence of communication. The Latin root for the word "communication" (*communicare*) means, "to share", or literally, to "make common" (Schultze, 21). It has the same root as "communism" (having property "in common") and "communion" (having the sacrifice of Christ "in common" as we celebrate the sacrament). Schultze notes:

Christianly speaking, communication is first of all the process of creating and sharing a Christian culture on earth. We do this by using symbols, including words and images, which convey meaning" (Schultze, 22).

Television Communication and the Church

Communication is central to practically everything that we do - work, play, worship - and not only to explicitly persuasive activities. However, contemporary notions of communication are greatly influenced by the practices of advertising and public relations, which have made "communication" and "persuasion" nearly synonymous. The church has increasingly imitated the modern communication theories of modern business, and has adopted its "manipulation" mode of communication because it fits well with the emphasis on the Great Commission (Schultze, 22).

The idea of communication seems to be shifting from the idea of "sharing" to the concept of "controlling". It is also lamentable that this has led to the popular view

The idea of communication seems to be shifting from the idea of "sharing" to the concept of "controlling". It is also lamentable that this has led to the popular view that communication is mere transmission and reception - the sending and receiving of messages. Any communication that furthers God's interests in this world is Christian, in the sense that:

Communication and culture are witnesses to the gospel-at least they *should* be. "Christian television includes far more than televangelists, gospel music programs, and conversion dramas. It means more than persuade people to accept Christ as Lord and Savior-though it certainly includes that (Schultze, 22).

McLuhan's Views on Television Communication

Marshal McLuhan, hailed by some as the new spokesman of the electronic age, has traced the shaping of society by the invention of print media and the revolution brought by TV, radio and film. He poses the question: "What will be the new configurations of mechanisms and of literacy, as these older forms of perception and judgment are interpenetrated by the new electric age?" then insists that the "The Medium is the Message" (McLuhan 1964,23-35). In other words, it is not enough to look at what a medium is *officially being used to say*; its existence communicates some message and leaves out others. David Porter quoted in *Media and Message: A Resource Book on the Use of Media in Television*, published by the International Christian Media Commission, pushes the point even further:

In any media communication, what seems to be the main statement is often less significant than what is communicated by other, non-verbal elements. More is said than what is spoken ... colors, clothes, how you point the camera, sort of questions you ask, and many other factors have something to say as well... Often the media use these hidden levels of meaning to communicate much more powerfully than they would with words alone (Esayas 1989, 11).

Smith's Views on TV Communication

Donald Smith approaches the communication issue from the point of view of creating understanding. He observes that

TV has greater power than radio for many communicative purposes, but it too is limited by inability to utilize tactile and olfactory signals—two of the most emotionally potent ways of communication" (Smith, 168).

Smith also questions the possibility of immediate feedback, or full feedback, and suggests that without some idea of how the message is being understood, one cannot send corrective signals, and the total process is hindered. He submits that it is not enough to assume that if the signals are being received, the message is being heard . His view is that volume does not ensure understanding (Smith, 168). As if to lend

Smith some support, Clive notes:

One of the dangers in using this modern means of communication is that you can even unconsciously think that of itself it will produce conviction of sin and the miracle of the new birth on a person's life - it won't. Make sure that you pray much about its use - in fact, maybe you should pray more (Clive 1984,93).

Muggeridge's Views on TV Communication

Schultze quotes Muggeridge as saying:

TV has greatly interfered with communication between men. It has distorted it, deflected it - making it on the one hand, from the Devil's point of view, advantageous in that it facilitates deception, and on the other, making it the more difficult to communicate those things that are true and real (Schultze, 24).

This view is supported by Owens, who asserts that TV cannot "catch reality" and is understood as capable of communicating only directly "apprehended, unmediated experience." (Schultze, 25)

Television Communication: A Balanced Approach

It is not all despair for Smith, and this researcher tends to go along with his view. Smith suggests that the purpose of broadcasts is to strengthen and support the church that is doing the work of Jesus Christ where it should be done-among people, where they live and where they work (Smith, 170). Smith further observes:

God is certainly using the electronic media for the proclamation of his grace and glory as you see it in the face of Jesus Christ. The electronic media can never be a substitute, however, for the local congregation (Smith, 170)

Smith concludes that the gathering together of believers in fellowship, as encouraged by Apostle Paul in the Epistles, is at stake when churches utilize media such as TV. A Sunday bulletin of one of Nairobi's churches captures his point when it carries an admonition that no television tube can be a substitute for gathering with fellow believers in corporate worship.

A pattern seems to emerge that forewarns us: it is "unrealistic to believe that TV will be either all good or all bad" (Schultze, 35). Thus, it brings us to the place, guided by modern communication theorists such as McLuhan, Quentin Schultze, Bobby Alexander, Ronald Sarno, Donald Smith among others, that we entertain the thought that redemptive TV is part of our vocation as image-bearers of God. What is clear is that TV is a combination of technology and social institution. In order to redeem it, therefore, we must keep both ends at creative tension.

Bobby Alexander's Findings

Bobby Alexander carried out a survey in the USA between May 27th and June 3rd, 1990, whose research topic was *Televangelism Reconsidered: Ritual in the Search for Human Community*. It was a survey for viewer's general attitudes towards

televangelism, their motivations for watching, their viewing habits and the extent to which viewers participated in the programs. He used a self-administered eight-minute questionnaire, where the questions were put to callers and their responses recorded by standby telephone operators.

This research builds on Alexander's in the sense that both researchers aim at arriving at a definite statement on what people consider as the role of television. However, Alexander's target population was the conservative Christian audience in the USA, whereas this research will include the religious and secular in present-day Nairobi-Kenya-Africa. Every one for whom Jesus Christ died, and who is currently living in Nairobi will be a potential respondent.

The aim of Alexander's study was to find from Viewers whether they considered televangelism biblical, in God's plan and acceptable as an approach to gospel proclamation. Specifically he identified for his survey Robertson's *700 Club*, Falwell's *The Old-Time Gospel Hour*, Swaggart's *Jimmy Swaggart*, the Bakker's *PTL Club*, and *The Jim and Tammy Show*.

From his findings, Alexander drew some generalizations, which I am cautiously willing to consider as grounded theory. *He found out that Christian community is Televangelism's new theme for the moment and that human community is its unstated emphasis* (Alexander 1994, 161). He also found out that Televangelism could not satisfy either interest completely, given the indirectness forced upon the communication and interaction among viewers by the medium.

Alexander also found out that Televangelism does not allow conservative Christians to embody community with one another, even though it helps to create a sense of community among them (Alexander, 161). He states that the prominence of

television ministers together with the authoritarian structures of the TV ministries placed limits on Televangelism to create community among its followers. Alexander concluded, however, that Televangelism remained attractive for the masses of conservative Christian viewers scattered across the country that find in it the support of sister and fellow Christians in the extended community of conservative Christians. Alexander's study is significant to this investigator since it articulates the unfolding of the ongoing social drama of tension and conflict between Televangelism's Christian viewers and promoters on one side, and secular mainstream society on the other side.

The trend towards globalization makes his findings significant to Nairobians since this tension and conflict is in my opinion part of their daily lives - thanks to satellite technology. Alexander's findings probe for an answer to the question: What is the church's specific privilege, and how does method, content, and communication come into play? Let us attempt some discussion in the next section.

The Church's Specific Privilege

The church has the specific privilege and mandate - witness to Jesus Christ crucified and raised, call people to follow him and join the disciple's movement. The church is called to express God's own dynamic of unity in diversity in her community life. The church also needs to express God's love dynamics through her service to the world in the struggle for peace, justice and the integrity of creation. Witness and service are primary responsibilities of the local church, and in the specific context of the church in Nairobi, no other organization is capable to contextualize the gospel than the churches in the area.

As noted earlier, the church in Nairobi exists within the context of change, and she must maintain herself in forms that are new. The solution suggested by many

is to use contemporary strategies without compromising both her message and purpose. The privilege of the church in Nairobi is to translate Good News to new generations. She must embark on her mission with creativity and originality in a postmodern world whose societies are heavily influenced by TV.

In order to serve the Nairobi community effectively, the church needs to understand the role of television, not from the station owners or franchise bearers in the case of the foreign signals, but from viewers themselves. Only then can she clearly discern the implications to television evangelism. As the managing director of a newly launched radio station in Nairobi said recently in a televised interview, only research-based media stations have the hope of serving their audience's felt needs and interests. This investigator is convinced that the church of Jesus Christ is called to do nothing short of that.

Evangelistic Methods under Scrutiny

David Gustafson has written an important article called "Creating and Critiquing Evangelistic Methods", and his premise is simply that changing times demand new methods (Gustafson 1997). It is this investigator's intention to adopt some of Gustafson's criteria for this study. Gustafson beckons the church to replace outmoded methods of evangelism with methods that are current, relevant and practical. He also calls for innovation, which he explains as piggybacking on the ideas of others, sharpening and refining methods to particular contexts. He also suggests that the church should strive for excellent methods and not settle for sub-standard or average ones - to avoid imprecision and ineffectiveness.

This researcher finds Gustafson's criteria for analyzing evangelistic methods [television being one] useful for this study when the time came for making

suggestions and recommendations, and drawing of conclusions. He insists that evangelistic methods must pass a biblical test.

First, a method must serve the biblical mandate to make disciples and be consistent with biblical teaching; holding various doctrines in creative tension (satisfying each without compromising any). Second, the theoretical test has to do with drawing upon related disciplines (communication, cultural anthropology, sociology, education etc.) that integrate knowledge that supports biblical teaching without contradicting it. Third, the practical test mainly has to do with a method's workability in a real world, while the ethical test underscores that effectiveness is not the decisive test, but rather biblical teaching is.

Gustafson suggests that the question, *does it work?* Must be accompanied by, *Is it right?* The scholar considers the principle that ends justify means to be unsound, irresponsible and unsuccessful. This study was intended to gather data on people's perceptions on the role of TV, so that these tests could be examined and conclusions drawn on television's role, and implications in the utilization of this media for evangelism.

Communication: Some Concluding Remarks.

Let us attempt to be realistic. We need not blast TV because of what we do not like about it. It is equally unwise to use the medium thoughtlessly, as is the habit of some in Nairobi. Instead, we need to find what beneficial role TV can play in society and in our personal lives - especially since it is not about to disappear from our lives as a society. Television cannot be all things to all people; it has its own limits as well as its own potential good (Schultze, 36).

It remains our responsibility to note the cultural and spiritual dangers in the use of TV, be wary of the unreflective triumphalism of much of Christian TV, and move on past the despair of TV critics such as Muggeridge and likewise past televangelist's inflated optimism. This will by no means be an easy task, and Christians will have to make some difficult judgments from the findings of *this* research, similar perhaps to those that televangelists in the USA made following Alexander's conclusions.

CHAPTER THREE

METHODOLOGY

This is a survey research aimed at understanding the role of television as perceived by Nairobians, and what implications their attitudes, motivations and viewing patterns may have on evangelism. In this chapter, the researcher will explain the procedure for data collection and analysis.

Basic Research Design

Anderson states that survey research collects observations on the characteristics of categorical entities - kinds of people, performances, content and the like, and its intent is to explain those characteristics, their nature, and, often, the relationships between them (Anderson 1987, 97). According to Best, this kind of inquiry is concerned with conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident, or trends that are developing (Best and others, 93). The purpose is to 'describe systematically the facts and characteristics of a given population or area of interest, factually and accurately.

Anderson further clarifies that:

Survey research examines things as they stand without intent to effect some outcome. It can be seen as a passive (non-disruptive) examination made by an outsider looking in. It considers a whole population of a class or a representative sample of that population, and applies some system of measurement to determine selected characteristics of that class (Anderson, 98).

This study begins with the covering premises of our stock of knowledge, and motivations for inquiry are raised at those points where this knowledge is shown to be inadequate (Anderson 1987, 114). In order to reduce that inadequacy, a proposed addition or refinement to that knowledge is posed in the form of hypotheses (Anderson 1987, 114). From here, the researcher develops an instrument to gather sufficient and accurate data that will guide to some trends and possible generalizations. The area of interest is to generate what might be called a grounded theory.

Population

The total population of this study consisted of all people living in Nairobi. This is an area covering the entire business district, and extending outwards to Ruiru, Embakasi, Limuru and Ngong. For locating the Nairobi area on Kenya's map, and the position of Kenya on the African continent, look at Appendix "B". Definitely, the researcher would have no guarantee to select every element of this population for interview. The logistics of going to over four million people inhabiting Nairobi being simply unmanageable. This meant working with a subset of the total population, which was an estimate having characteristics of the true population, not the true population.

Sampling

The norm in behavioral sciences is heterogeneity, and this informed my attempt in drawing a sample that contained essentially the same variables as the population. Upon consideration of the target population to be studied, there could not be enough time and funds at the investigator's disposal to launch a full-scale census study. In that case, suitable parts of the population that have almost all the characteristics of Nairobians were chosen, and this helped to lend a near-accurate basis to the summaries, conclusions, suggestions and recommendations of this study.

The target population feU on the broad category of the unspecified population, meaning that all members of the population would not necessarily be recorded in any register (peter 1994, 70). The sample selected from an unspecified population is normally achieved by the method commonly known as the "non-probability" sampling (Ibid. 71). The type of non-probability sample adopted was the "quota sampling", which can simply be geographical units, e.g. municipalities or housing estates (Ibid. 75). The investigator therefore sent questionnaires, fairly and equitably distributed, to the main districts of Nairobi - Eastlands, Westlands, Southlands, and the Karen-Langata area.

According to Moser and Kalton, this method has three advantages - first, it is less costly; second, the non-responsive rate is low since it becomes the interviewer's responsibility to choose the sample elements and obtain interviews while it further saves the main researcher the headache of elaborate sampling; and third, it is the most time saving (quoted in Peter 1994, 75).

As concerns sample size, the researcher was guided by the cognition that in heterogeneous human populations, too small a sample might leave out some significant variables while too large a sample might be difficult to manage. The investigator, fully aware that the sample size gets proportionately smaller as the population gets larger, chose a small sample size of one hundred informants. The purpose and merit of this choice was that small samples are more appropriate for in depth studies where eliciting or evaluating behavior is involved (Isaac and Michael 1979, 147) such as television viewing habits.

Instrument Design

Information was gathered from the population by use of a questionnaire (Appendix A), focusing on what people perceive to be the role of TV, their reasons or motivations for watching and their viewing habits. The questionnaire consists of both closed-ended items (for the purpose of quantification), as well as open-ended items so that motives, perceptions and opinions can be obtained freely.

The nature of the problem necessitated straightforward, factual information to be sought. Hence, a structured or standardized approach was an efficient choice. However, since some complex and elusive questions were also raised, the unstructured approach proved to be fruitful. The fixed alternative (closed) items such, as (Do you?) etc. have an advantage: greater uniformity and reliability, easy to code responses and manipulate data. Possible disadvantage is superficiality; artificiality and its forced choice nature may irritate and threaten respondents.

The open-ended items gave respondents a frame of reference with which to react without placing any constraint on their reaction. Similarly, they allowed flexibility, depth, clarification and probing, a factor that enabled the interviewer to assess respondent's degree of sophistication and knowledge. They also encouraged cooperation and establishment of rapport; a factor that allowed unexpected reasons, which may reveal significant information not anticipated by the research design. However, they were more time consuming and subject to biasing influences. Some scaled items were raised for adding degree or dimension not reflected in the fixed-alternative items. This was intended to provide a possible measurement by generating data which, when analyzed, would reveal empirical facts. In turn, these facts were to be useful as evidence to verify or falsify the hypothesis.

Jury Procedure

While building the instrument, a jury of competent and knowledgeable persons went through every item of the questionnaire to ascertain relevance and clarity. This was intended to help in the area of validity and reliability. The framework for most of the items in the questionnaire has been borrowed from Bobby Alexander's survey questions and such acknowledgment is cited in Appendix "A". Clarity and relevance of the open-ended items needed to be ensured since some major alterations have been made owing to a shift in terms of historic time and context.

Pilot Testing

The questionnaire was scrutinized to ensure that items were clear and understandable. The investigator exposed the instrument to five individuals who were randomly selected. They checked the flow of the questionnaire and made suggestions on how certain items could be stated with greater clarity. Corrections were made to avoid ambiguity and repetitiveness wherever they were identified. The process of pilot testing ensured readiness of the instrument to be administered to the sample drawn.

Administration of the Instrument

For the most part, the researcher personally administered the questionnaire to informants. This provided the opportunity to explain the purpose of this study, the meanings of various items and also enter into rapport with respondents.

Method of Data Analysis

Quantitative (for closed-ended items) and qualitative (for open-ended items) methods were used for data analysis. Items that determine reasons for watching television and viewing habits (closed ended) were quantitatively analyzed, while items

that are meant to examine opinion, perception and viewing habits (open-ended) were discussed from the free comments obtained.

CHAPTER FOUR

FINDINGS AND DATA ANALYSIS

The aim of this study was to inquire into the role of television as perceived by those living in Nairobi, and to extract from research findings some trends and subsequent implications on the medium's role in the evangelistic enterprise. The study was peculiarly based on the Nairobi area. Data was gathered through a four-part questionnaire. One hundred informants received the questionnaire, based on a non-probability quota sampling method whose representativeness rested on the fact that suitable parts of the population having almost all the characteristics of Nairobians were selected. Eighty-six were able to give back their responses. This chapter analyzes questionnaires (collected data) to achieve the purpose of the study. The five research questions formulated by the researcher also assist in the research purpose.

Questionnaire Returns

Fifty-five of the 100 questionnaires were administered to informants by the researcher's direct contact with respondents. Handpicked persons to whom the investigator had explained the nature of this study administered forty-five other questionnaires. Through great effort and follow-up, eighty-six percent (86%) of completed questionnaires were returned. Items 1-5 of the questionnaire (Appendix A) were designed to gather personal data. Items 6-11 were designed to gather data related to commercial television. Items 12-20,27 were designed to gather data related to Christian television. Items 21-26 were designed to gather data related to viewing

habits. Items 28-30 were designed to gather data related to motivations for watching television, and item 30-31 was designed to gather perceptions of the role of television by Nairobians. Below is a table of returned and not returned questionnaires, and tables that reflect responses, views, and opinions of the respondents.

TABLE 1
RETURNED AND NOT RETURNED QUESTIONNAIRES

Category	Frequency	%
Returned	86	86%
Not returned	14	14%
Total	86	100

N=86

Analysis

Research Question I: *Do Nairobians Watch Commercial Television?*

This question is answered in items 6-11 on the questionnaire. Its aim was to determine whether Nairobians turn to commercial television programs at all. The researcher's intention was not to presume that Nairobians watch television, but to find out the kind of programming, if any, that they turn to. Key areas were soap operas, current affairs, comedies, and news bulletins. Also addressed was the duration viewers spent on watching TV, and the main reasons for doing so. Table 2-5 demonstrates the responses of Nairobians on this research question.

TABLE 2
NAIROBIANS WATCH COMMERCIAL TELEVISION

Respondents watch Commercial TV	Frequency	Percentage %
Yes	77	89.53 %
No	9	10.47 %
Total	86	100%

N=86

Table 2 indicates the trend that 89.53% of Nairobians watch commercial television, and only 10.47% responded "No" to the question whether they watch commercial TV.

TABLE 3

NAIROBIANS WATCH COMMERCIAL TELEVISION (A COMPARATIVE ANALYSIS)

Respondents Watch Commercial TV	Frequency	%
Soaps	53	61.63 %
Current Affairs	51	59.30 %
Comedies	74	86.05 %
News Bulletins	75	87.21 %

N=86

Table 3 indicates that out of the 86 informants, 87.21% watch news bulletins, 86.05 % watch comedies, 61.63% watch soaps and 59.30% watch current affairs. Clearly, news bulletins are the most popular features of commercial television, and the data reveals above average interest in soaps, current affairs and comedy programming.

TABLE 4

COMMERCIAL TELEVISION: VIEWING PATTERNS

Commercial TV: Patterns	Every Time Aired	Most Time Aired	Sometimes	Rarely
Soaps	6	16	19	6
Current Affairs	5	16	24	4
Comedies	9	33	26	7
News Bulletins	15	41	18	3

N=86

Table 4 indicates that news bulletins are more popular in commercial television, with only 3 informants returning a response that they rarely watch news. It shows that Comedies are more preferred to soaps and current affairs, and that 41 out of 86 (47.68%) of Nairobians watch the news segment of commercial television "most time aired" and 20.93% watch "sometimes". For all categories, more than 20% of Nairobians watch commercial TV "sometimes".

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TABLE 5

COMMERCIAL TELEVISION: VIEWING DURATION (PER DAY)

Response	1 Hr.	1-3 Hrs.	3-5 Hrs.	5-7hrs.	Over 7 Hrs.
Commercial Television	28	41	9	3	3

N=86

Table 5 clearly shows a trend in that 41 out of 86 (47.68%) Nairobians spent 1-3 hours per day watching commercial television; 32.56% spent 1 hour, while the least number of people spent more than 5 hours on commercial programming.

Research Question 2: *Do Nairobians Watch Christian Television ?*

This question is answered in items 12-20 and 27 on the questionnaire that were designed to respond to it. The aim of the question was to determine whether Nairobians turn to Christian television programs. The investigator's intention was not to presume that Nairobians watch Christian television, but to find out the kind of programming, if any, that they turn to.

TABLE 6

NAIROBIANS WATCH CHRISTIAN TELEVISION

Respondents Watch Christian TV	Frequency	%
Yes	78	90.70%
No	8	9.30%
Total	86	100.00%

N=86

Table 6 shows the trend that 78 out of 86 (90.6%) of Nairobians watch Christian television programs. Only 8 (9.30%) of the informants indicated that they did not turn to Christian programming.

TABLE 7

CHRISTIAN TELEVISION: VIEWER DESCRIPTION OF PROGRAM HOSTS

Response	Caring	Understanding	Don't
Program Host	32	57	26

N=86

Table 7 indicates that 66.28% of Nairobians who watch Christian programs consider the program host understanding. 37.20% regard the host as caring, while 30.23% do not know where to place the host faced with these two categories. From the returns, some informants find the hosts both caring and understanding.

TABLE 8

CHRISTIAN TV: VIEWER DESCRIPTION OF Tiffi ROLE OF PROGRAM HOSTS

Program Host	%
Worship Leader	10 [11.63%]
Educator	21 [24.42%]
Pastor	16 [18.60%]
Entertainer	9 [10.47%]
Counselor	26 [30.23%]
Friend	9 [10.47%]
Teacher	14 [16.28%]
Other	8 [9.30%]

N=86

Table 8 indicates that regarding the categories supplied by the researcher, most Nairobians consider the program hosts in Christian's television as counselors or educators. Few consider the part played by the host as one of friend or entertainer (scoring 10.47% each). Five respondents (5.81%) had no opinion of their own, while eight respondents (9.30%) considered the role of hosts as professional presenters/interviewers, or eloquent moneymakers.

TABLE 9

CHRISTIAN TELEVISION AND ITS ROLE IN RELATION TO
COMMUNITY

Response	I am Part of a Community of Believers	I Think of other Christians When I Watch TV
Yes	41	49
No	29	30
Don't know	14	12

N=86

Table 9 shows that 47.67% of Nairobians consider themselves a part of a community of believers, and 56.98% think of other Christians while they watch television.

TABLE 10

CHRISTIAN TELEVISION: RELATION BETWEEN VIEWERS AND THE
STUDIO
(PRODUCERS AND PRESENTERS)

RESPONSE	BEEN TO TV HEADQUARTERS?	PLAN TO GO TO TV HEADQUARTERS?	WANT TO VISIT TV HEADQUARTERS?
Yes	12	36	39
No	70	34	20
Don't Know	3	18	13

N=86

Table 10 clearly shows that more than 80% of Nairobians have not been to the television studios. More than 20% do not plan or want to visit TV headquarters.

TABLE 11

CHRISTIAN TELEVISION: DOES IT PRODUCE RELIGIOUS
EXPERIENCES?

Response	Frequency	%
Yes	59	68.61 %
No	22	25.58%
No Response	5	5.81 %
TOTAL	86	100.00%

N=86

Table 11 clearly indicates that television has helped produce some religious experiences for 59 Nairobians out of 86 respondents. 22 returned a 'No' answer while only 2 indicate that they 'Don't know.'

TABLE 12

CHRISTIAN TELEVISION: DESCRIPTION OF RELIGIOUS EXPERIENCES OF TELEVISION VIEWERS

Response	Frequency	%
Salvation	5	5.81 %
Rededication	14	16.28 %
Physical Healing	1	1.16 %
Word of Knowledge	35	40.70 %
Gift of Tongues	1	1.16%
Gift of Prophecy	0	0.00%
Baptism of Holy Spirit	1	1.16%
Others	20	23.25 %

N=86

Clearly, Table 12 shows rededication and word of knowledge as the main religious experiences, and minimal experiences in the areas of gift of prophecy, physical healing and baptism in the Holy Spirit. Twenty respondents (representing over 20%) brought up other categories such as encouragement, insight to truth, challenge to change and to pray for family, nation etc, edification, worship and reflection.

TABLE 13

CHRISTIAN TV: IS THE FAMILY INCLUDED DURING THE VIEWING OF SHOWS?

Response	Frequently	Occasionally	Sometimes	Never
Viewer includes family	12	24	39	7

N=86

Table 13 shows that 39 (45.35%) viewers include family sometimes, 24 (27.91%) occasionally, 12 (13.95%) frequently, and only 7 (8.14%) indicate that they never include family.

TABLE 14

CHRISTIAN TELEVISION: DO PEOPLE DISCUSS THE SHOW WITH OTHERS?

Response	Frequency	%
Yes	70	81.40 %
No	10	11.63 %
No Response	6	6.97%
TOTAL	86	100.00 %

N=86

Table 14 shows that over 80.00% of television viewers in Nairobi include others while they watch Christian programming. Nearly 7.00% did not give their response.

TABLE 15

CHRISTIAN TELEVISION: DESCRIPTION OF GROUPS INVOLVED IN DISCUSSION OF THE SHOWS.

Response	Family	Friends	Others
I discuss the show with	34	59	8

N=86

Table 15 shows 59 out of 86 (nearly 70.00%) of Nairobians discuss Christian shows with their friends and 34 (nearly 40.00%) discuss it with family members. Some included other categories such as the unsaved, anyone present during viewing times, and in church fellowships. One informant did not find this categorization applicable.

TABLE 16

CHRISTIAN TELEVISION: VIEWER DESCRIPTION OF CHURCH TELEVISION RELATIONSHIP IN MINISTRY.

Response	Watch show instead of going to church	Watch show in addition to going to church
Yes	1	80
No	80	6
No response	5	0

N=86

Table 16 clearly shows that 93.02% of Nairobians watch the shows in addition to going to church. To reinforce the phenomena, 93.02% indicate that they do not watch the shows instead of going to church.

TABLE 17

CHRISTIAN TELEVISION: VIEWING DURATION PER WEEK.

Response	1 hr.	1-3 hrs.	3-5 hrs.	5-7 hrs.	Over 7 hrs.
Christian Television	25	38	6	2	4

N=86

Table 17 above indicates similar results with Table 16, the main difference being that Table 16 are based on a daily tally, while Table 17 is based on a weekly tally.

Research Question 3: *What are the Television Viewing Habits of Nairobians?*

This question is answered in items 21-26 on the questionnaire that were designed to respond to it. The aim of the question was to determine peculiar habits common to Nairobians as they watch, with special interest, to Christian TV. The investigator's intention was to generalize common traits among Nairobians that could be said to be habitual. The researcher's interest in such data was to establish the habits that might inform the Christian TV enterprise in Nairobi with special regard to programming (an aspect known as "traffic" in the TV industry).

TABLE 18

VIEWING HABITS: PRAYER

Response	Pray before the program	Pray during the program	Pray after the program
Yes	2	22	22
No	76	45	46
Sometimes	3	12	16

N=86

Table 18 shows that over 88.00% of the informants do not pray before the programs over 52.00% do not pray during the programs, and over 53.00% do not pray after the programs. A figure of 2 (2.32% for "yes") and 3 (3.48% for "sometimes") indicates that prayer hardly takes place while viewing Christian shows. One informant indicated that organized prayer might take place if a tape is played instead of an on-air broadcast program.

TABLE 19

VIEWING HABITS: BIBLE READING.

Response	Read the bible before the program	Read the bible during the program	Read the bible after the program
Yes	7	17	22
No	75	58	61
Sometimes	1	1	7

N=86

Table 19 shows that over 67.00% of Nairobians don't read their Bibles before, during or even after shows that might even carry a Christian message.

TABLE 20

VIEWING HABITS: PARTICIPATING IN WORSHIP.

Response	Frequency	%
Yes	61	70.93 %
No	21	24.42 %
No Response	4	4.65%
TOTAL	86	100.00%

N=86

Table 20 that a great number of Nairobi people (over 70.00%) participate in the worship format of Christian telecasts.

TABLE 21

VIEWING HABITS: RATE OF PARTICIPATION IN WORSHIP.

Response	Frequently	Occasionally	No response
I participate in the worship format of telecasts	16	51	10

N=86

Table 21 shows that nearly 60.00% of those who participate in the worship format of telecasts do so occasionally. 18.60% do so frequently, while 11.62% chose "no response".

TABLE 22

VIEWING HABITS: DO VIEWERS DO OTHER THINGS DURING TELECASTS?

Response	Frequency	%
Yes	62	72.10 %
No	22	25.58 %
No Response	2	2.32%
Total	86	100.00%

N=86

Table 22 indicates that 62 out of 86 (representing over 72.00%) of Nairobians do other things during telecasts. A *small* number (2.32%) chose "no response" to this question.

TABLE 23

VIEWING HABITS: SOME THINGS PEOPLE DO DURING TELECASTS.

Response	Household chores	Business tasks	Others
Do other things during telecasts	49	3	18

N=86

From table 23, more than half the informants (56.98%) do household chores during telecasts. Over 20.00%, others do such things as eating, homework, talking to

friends, baby-sitting, reading and sporting activities. Only 3.48% of Nairobians engage in business tasks while viewing television programs.

TABLE 24

MAIN REASONS FOR WATCHING CHRISTIAN TELEVISION PROGRAMS

Response	Frequency	%
To get the Biblical position on moral or political issues	19	22.09 %
To have a religious experience and not just to worship	15	17.44 %
To worship or get a spiritual boost	24	27.90 %
To get answers to personal problems or crises	10	11.62 %
For companionship or company	13	15.11 %
For all the above reasons	24	27.90%

N=86

Table 24 indicates various reasons for watching Christian TV programs. Over 27.00% watch for all the reasons supplied by the researcher, a similar number watch for worship or to get a spiritual boost. Four respondents (representing 4.65%) gave no response even though such a category is not in the questionnaire. One said it is for none of these reasons; one said it is for companionship and to know what is happening to other believers; and one said it was simply habitual.

Research Question 4: *What Motivates Nairobians to Watch Television?*

This question is answered in items 28-30 on the questionnaire that were designed to respond to it. The aim of the question was to inquire into the unique motivational aspects among Nairobians with regard to watching Christian TV. The investigator's intention was to generalize those motivations that exist among Nairobians, providing them with encouragement or sufficient incentives to turn to Christian TV. The researcher's interest in such data was to establish the stimulus behind Christian TV. The impetus consistent among Nairobians to turn to Christian programming might furnish stakeholders in the industry with a relevant stock of knowledge germane to their needs. Lack of this knowledge is likely to contribute to

impressive programs that may be interesting to watch but are not relevant to the viewer's context and needs.

TABLE 25

MOTIVATIONS FOR WATCHING CHRISTIAN PROGRAMS.

Response	Frequency	Percentage %
To understand today's society and lifestyle.	49	56.97 %
To fit in today's changing society and lifestyle.	15	17.44 %
To increase political awareness of Bible-believing Christians.	7	8.13 %

N=86

Table 25 shows that more than 56.000/0 of Nairobians are motivated to watch Christian TV to understand today's changing society and lifestyle. Nairobians rarely turn to TV to increase their political awareness. Some watch for a better understanding of the Bible (another category), and 1 informant indicated that his/her motivation is caused by none of the categories supplied by the researcher.

TABLE 26

MOTIVATION TO SEEK ANSWERS IN CHRISTIAN PROGRAMS.

Response	Frequency	%
Yes	20	23.26 %
No	44	51.16%
No Response	22	25.58 %
TOTAL	86	100.00 %

N=86

Table 26 shows that more than 50.000/0 of the informants do not turn to television to seek answers for personal problems. Twenty-two informants (representing over 25.00%) chose the "no response" slot.

40
TABLE 27

MOTIVATION: ANSWERS SOUGHT FOR IN CHRISTIAN PROGRAMS.

Response	Frequency	%
Family counseling/advice	23	26.74 %
Marriage counseling/advice	3	3.49 %
Financial counseling/advice	2	2.33 %
Job counseling/advice	5	5.81 %
Other	30	34.44 %

N=86

Table 27 indicates the trend that 23 people out of 86 Nairobians turn to TV programs to seek answers in family counseling and advice. Very few people seek answers to marital, financial and job affairs. Thirty people (34.44%) indicated some areas for which answers are sought for, such as relationships, youth ministry advice, moral responsibility, health tips, education and personal advice.

Research Question 5: *What Implications for Evangelism Arise from Nairobi people's Perceived Role of Television?*

This question is answered in items 30-31 on the questionnaire that were designed to respond to it. The aim of the question was to inquire into the role of TV (with special interest to Christian TV) as perceived by Nairobians, and implications for evangelism that would emerge from this perception. The investigator's aim and intention was to gather those perceived roles from ordinary Nairobians, not the roles supplied by church leaders or stakeholders. Items 30-31a are semi-structured for the purpose of obtaining opinions on TV's role pertaining to topical and relevant issues in Nairobi. Item 31b is open-ended and is intended to gather the opinions of viewers as to the part played by TV in pertinent issues within their context.

TABLE 28

ROLE OF TV IN MAKING OF PERSONAL DECISIONS ON TOPICAL ISSUES

TV helps me decide on	Yes	No
Abortion	8	4
Homosexuality	6	4
Divorce	9	4
Women's rights	16	4
Sexual freedom	7	4
Women clergy	6	4
Other	23	--

N=86

Table 28 shows that very few Nairobians turn to Christian television programs to seek help on these topical issues. Television plays an insignificant role to most Nairobians when deciding on such issues. Women's rights top the list, with 16 out of 86 people (representing just over 18.00%) stating that TV plays a role in their decision-making. Some mentioned other issues such as mV/AIDS, environmental issues and acquisition of knowledge, career choices and a basis for a good and God-fearing life.

TABLE 29

ROLE OF TV IN RELATION TO CURRENT TRENDS IN THE CONTEXT OF NAIROBI

RESPONDENTS SUPPORT	YES	NO
Prayer in public schools	58	1
The traditional family	30	0
Separation of church and state	15	1
Church-oriented government	29	1
Financial success	24	0
Prosperity doctrine	10	0
Return to African forms of worship	9	2
Other	7	0

N=86

Table 29 indicates that most Nairobians (67.44%) support prayer in public schools, but they do not support a return to African forms of worship (only 8.13% chose "yes" for this category). Others expressed support for a Church-oriented

government (33.72%). Some Nairobians expressed support for health and community education, Christians being involved in politics, and a contextualized church.

TABLE 30

WHAT ROLE DOES TV PLAY IN RELATION TO VIEWER SUPPORT OF CURRENT TRENDS IN THE CONTEXT OF NAIROBI?

The role of TV in relation to viewer support of current trends

1. None, insignificant, very little, hardly any, not much, minimal, I do not think so, not a clear/specific role, not much of a role, especially in the African context.
2. It is biased - towards secularism.
3. Informs - by communicating through news, a large number of people can be informed at a particular time. It contributes to awareness.
4. Educates - teaches through discussions and in passing on of knowledge, stimulates thinking, and helps in the expression of attitude but stunts creativity.
5. Entertains- it contributes to amusement.
6. TV highlights moral degradation, helps reduce bad habits through national prayer; can play a role in portraying the good, respectable, family as the better option.
7. Helps fight corruption by focusing on issues where corruption is involved.
8. TV is a new method in the process of problem resolving.
9. TV helps to express the church's official stand on controversial issues.
10. Christian TV in Nairobi is too Western, local leaders should take a frontline.
11. TV spearheads commercialism, there is too much on prosperity.
12. TV enhances and reinforces negative attitudes.
13. TV can help people experience God's power.
14. TV peddles lies, yet people still adhere to its non-issues.

N=86

Table 30 above is the researcher's attempt to put together a vast array of opinions from informants. As much as possible, the informant's specific words have been retained. A majority of Nairobians expressed the idea that TV plays an insignificant role in current issues/matters that are of particular interest to them in their context. Such responses as "none", "little", "not much" etc appear to express a common opinion on the role of television - especially with regard to Christian TV.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter includes a summary of this descriptive study, important recommendations for the role of television in evangelism, and for further study in this area of knowledge.

The Statement of the Problem

The research was conducted to understand the part played by television as perceived by Nairobians, trends and potential implications this perceived understanding of television might have on the proclamation of the gospel.

The Purpose of the Study

The study would assist church leadership and viewers to be more discerning in their use of the television media, and assist church leadership to be in step with this medium of communication as they plan strategies for evangelism within Nairobi.

The Significance of the Study

There is much more commotion than clarity about the medium and its legitimate role in the society and the church. The time has come for a fresh look at the most popular mass medium in the world today, and to do it with biblical eyes.

Research Questions.

To accomplish the above purpose the researcher formulated the following questions:

R.Q.1. Do Nairobians watch commercial television programs?

R.Q.2. Do Nairobians watch Christian television programs?

R.Q.3. What are the television viewing habits of Nairobians?

RQ.4. What motivates Nairobians to watch television?

RQ.5. What implications for evangelism arise from Nairobi people's perceived role of television?

Research Hypotheses.

We are likely to find that:

1. Nairobians watch television for its instantaneous capacity to communicate ideas.
2. Television plays a significant part in the shaping of people's attitudes and ideas.
3. Television may serve evangelistic purposes when producers and viewers alike hold the medium up to standards of spiritual, moral, and artistic integrity.

Summary of the Findings, Conclusions and Suggestions

There is a trend among Nairobians to watch commercial TV, and most of them watch news bulletins. This trend suggests a great interest to be informed on current events, a factor that churches should not ignore. Data shows above-average interest in comedies, current affairs and soap operas. This suggests that most Nairobians [who spent 1-3 hrs] watching commercial TV desire to be educated and entertained as well. The crucial factor for the church is the content some of the programs carry. Some programs e.g. *Days of our Lives* and *The Bold and the Beautiful*, among others) are laden with content that does not uphold the traditional family. To balance off this reality, wholesome programs expressive of the Biblical concept of family need to be a priority to the Church.

There is a trend among Nairobians watch Christian TV because they find the hosts understanding. A smaller percentage considers the hosts as both understanding and caring. This must inform church leadership in TV media of the crucial need for understanding the worldview and universe of viewers as well as being caring.

To many Nairobians, TV hosts play the role of counselor and/or teacher, but not the role of a friend. Important aspects in evangelism such as one-on-one and

lifestyle evangelism, which are only possible based on relationship, are therefore rendered ineffective or impossible.

The idea that some Nairobians regard TV hosts as professional presenters at best, and moneymakers at worst, clearly weakens and even contradicts the mission of the Church embodied in the Great Commission of Matt 28. To make disciples, and not empires, is the essence of the mission of the Church.

The fact that most viewers have never been to the TV studios, or show interest in planning or desiring to visit, puts the viewer and host at the far ends of a continuum. It makes it especially difficult to determine the authenticity of the claims and lifestyle of TV ministers. This contributes to the awkward tendency of TV audiences losing complete trust in televangelists when they find their lives to be inconsistent with the messages they send across airwaves.

TV has helped produce some religious experiences for Nairobians, especially word of knowledge and rededication in their Christian walk. However, experiences of salvation, gifts of baptism in the Holy Spirit, gift of tongues and prophecy have happened to only less than 6% of respondents. A church that commits huge sums of finances merely to win souls needs to re-work its mission to meet other needs too - perhaps in wholesome programs that are relevant to the context.

The trend exists in the sense that 80% of Nairobians include family members [sometimes] while watching TV. Also, since 40% discuss program content with family and 80% with friends, it appears that TV is a suitable medium to communicate family-oriented material.

Church is still the place to go, a trend clearly shown in 90% who watch Christian TV in addition to going to church. The role of TV has not usurped that of the church, for 90% do not opt to watch TV instead of going to church. This sends a clear signal: church and TV ministries must be complimentary, not contradictory.

Nairobians rarely pray or read the Bible - before, during or after programs. However, over 70% participate in the worship format of telecasts by humming or singing or praying along. 70% do other things, mainly household chores, in the process. It seems, therefore, that 100% focus is not maintainable on the part of the viewer, a factor that presenters and producers need to keep in mind as they edit and broadcast their shows to be more effective.

The trend exists among Nairobians to watch TV mainly for worship, to get a spiritual boost and the biblical position on moral and political issues. Others watch for religious experiences, but only 10% turn to TV in search of answers to personal problems. In short, answers to problems are not the strengths of TV ministry.

Over half of Nairobians watch to understand today's changing society and lifestyles. Only 7% watch to increase their political awareness. So, emphasis needs to be on societal changes and lifestyles, and least on political issues.

Of the [few] answers sought in TV, family counseling/advice ranked highest, while marriage, financial and job counseling ranked lowest. A strong, healthy family is important to Nairobians - TV should be strong on the family. Very few Nairobians seek help in TV to make decisions on important and relevant issues in society [women's rights the only inconsistency]. This suggests that emphasis on abortion, divorce, homosexuality, sexual freedom and women clergy might be misplaced.

The trend exists in many Nairobians to support prayer in public schools (58%) as opposed to the traditional family (30%) and a church -oriented government (29%). The prosperity doctrine (10% support) and a return to traditional African forms of worship (90/0 support) are clearly not popular in Christian TV, contrary to popular street-talk.

Many Nairobians are of the opinion that TV plays an insignificant function in the support of issues relevant to them as a society. They expressed their view in such

terms as: TV plays a minimal role, insignificant role, and very little role, virtually none, hardly any role, not much of a role, not a specific role. This finding, [that Nairobians perceive TV's role as minimal in crucial issues] must sober TV enthusiasts and keen televangelists. Others expressed the opinion that TV stunts creativity, is strong on commercialism, reinforces negative views, and disseminates lies owing to its secular leanings.

On the positive side, some [fewer] informants have the opinion that TV plays a role, not necessarily as an evangelistic tool, but for stimulation of thought. Thus, it may help people experience the works of God. First, it has a role to play in the mission of the church, especially in upholding family values. Second, it highlights the level of moral deterioration and exposes corruption in the society. Some sense that TV can be utilized to encourage sound morals. Third, the media plays a part in rallying support for national prayer. Fourth, it informs a large number of people at any given time. Sixth, it functions as a new method to resolving societal problems. Seventh, TV has the capacity to entertain, amuse and educate.

Research Hypotheses: Acceptance or Defeat.

1. Nairobians watch television/or its instantaneous capacity to communicate ideas.

This hypothesis is accepted because of statistical evidence pointing to the fact that majorities of Nairobians watch TV because of its capacity to inform, educate and entertain.

2. Television plays a significant part in the shaping of people's attitudes and ideas.

This hypothesis is defeated, based on the numerous counts of respondents whose opinion suggests that TV shows play an insignificant role in their attitudes and ideas pertaining to crucial and topical issues in their society.

3. *Television may serve evangelistic purposes when producers and viewers alike hold the medium up to standards of spiritual, moral, and artistic integrity.*

This hypothesis is accepted strictly based on the tenor "may" and "when". From the responses in open-ended and semi-structured items designed to answer questions on religious experiences, it is clear that low percentages have experienced salvation. However, some Nairobians have experienced words of knowledge, rededication, and encouragement. Respondents' sense TV's wider role [not just calling people to salvation] in building strong families, and this may only become a reality when producers, presenters and viewers instill some integrity in the medium.

Some Recommendations

The church or organization that wishes to utilize the medium of TV for proclaiming the gospel in Nairobi will need to wake up from the deep slumber of stereotypes in this industry. It is apparent that a more comprehensive, creative and wholesome approach to *missio Dei* - not just direct pounding of the word of God to win souls, might be an approach that is more fruitful when it comes to TV media. Clearly, the building and maintaining of family values came out strongly from the respondents. Since commercial TV has highly contributed to a degradation of family values, the challenge for the Christian TV is to uphold these values and sustain them.

Gustafson's criterion for critiquing evangelistic methods is a criterion that this investigator finds suitable for a critical appreciation of the findings of this study. The criteria states that methods [TV] must serve the biblical mandate to make disciples and be consistent with biblical teaching; that biblical teaching is the key aspect, not effectiveness; and that the principle that ends justify means is unsound, irresponsible and unsuccessful. This study has shown that disciple making is not TV's strength in Nairobi, and neither is the sense of community among believers who watch Christians programs. Hence, TV ministry must be complimentary to that of a local church to

fulfill the biblical mandate. It will make no sense at all if TV ministry contradicts the purpose and mandate of the church to make disciples of Jesus Christ.

A narrowed focus and greater depth: There is perhaps the need to pick one of the districts of Nairobi (such as Karen-Langata) and attempt an inquiry targeting a population sample of at least 1,000 informants. With more time on the part of the researcher, and a narrowed focus [and therefore depth in the study], generalizations might be realized that are more reflective of Nairobi's socio-economic backgrounds. This recommendation must take cognition of the fact that broadcast TV signals are limited to a geographical "reach" and not social or "estate" organizations. The same signal goes to a diverse population with a variety of perceptions on the role of TV. However, the researcher feels that such focus in the study would yield useful data if all districts of Nairobi were to be considered.

This study did not attempt to analyze a TV owner's sample. Though data shows that Nairobians watch television, a buildup study might inquire into the relationship, if any, between population size and TV ownership. This inquiry might reveal factors that contribute to the role of TV as perceived by those who own TV sets and those who may not.

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APPENDIX A

SURVEY QUESTIONS

The framework used to draw these questions is obtained from Alexander's study (Alexander 1994, 166-183). However, in a bid to get meaningful responses from Nairobians, major alterations have been rendered in view of the shift both in the historical and cultural contexts.

I. Personal Data

- 1a. What part of Nairobi do you live in?
[]
- 1b. How long have you lived there
[] 1 yr. [] 1-3 yrs [] 3-7 yrs [] 5-7 yrs [] Over 7 yrs
2. What age group are you in?
[] Below 20 [] 20-30 [] 30-40 [] 40-50
[] 50-60 [] 60-70 [] 70-80 [] Over 80
3. What was your last year in school?
[] Primary [] Secondary [] High School
[] Diploma [] Undergraduate [] Graduate
4. How would you best describe your salary range?
[] Under Ksh. 5,000 a month
[] Under Ksh. 10,000 a month
[] Under Ksh. 20,000 a month
[] Under Ksh. 40,000 a month
[] Under Ksh. 80,000 a month
[] Under Ksh. 160,000 a month
[] Over Ksh. 200,000 a month
5. How would you describe your ethnic background?
[] African [] Asian [] European [] American [] Other (Specify)

II. Data Related to Commercial Television.

- 6a. Do you watch soap operas?
[] Yes. [] No.
- 6b. If yes, which soap opera do you primarily watch?
[]
- 6c. How often do you watch this program?
[] Every time aired [] Most time aired [] Sometimes [] Rarely

- 7a. Do you watch current affairs programs?
 Yes. No.
- 7b. If yes, which current affairs programs do you primarily watch?
 []
- 7c. How often do you watch this program?
 Every time aired Most time aired Sometimes Rarely
- 8a. Do you watch comedies?
 Yes. No.
- 8b. If yes, which comedy does you primarily watch?
 []
- 8c. How often do you watch this program?
 Every time aired Most time aired Sometimes Rarely
- 9a. Do you watch television news bulletins?
 Yes. No.
- 9b. If yes, which news segments do you primarily watch?
 Current Events Business Sports Weather
- 9c. How often do you watch this news bulletins?
 Every time aired Most time aired Sometimes Rarely
10. How many hours a day do you watch commercial television?
 1hr 1-3hrs 3-7hrs 5-7hrs Over7hrs
11. Choose from the following statements the one that best describes your main reason for watching commercial TV programs:
 To be informed on latest political issues.
 To be entertained.
 To be educated on life's issues.
 F or all the above reasons

m. Data Related to Christian Television.

- 12a. Do you watch Christian television?
 Yes. No.
- 12b. If yes, which Christian program do you primarily watch?
 []
- 12c. How often do you watch this program?
 Every time aired Most time aired Sometimes Rarely
- 12d. How much of the programs do you watch?
 All of it Most of it Some of it
- 13a. How would you personally describe the program host?
 Caring Understanding Don't know Other - specify

13b. Choose the category that best describes the program host from the following:

- Worship Leader
- Entertainer
- Counselor
- Friend
- Educator
- Teacher
- Pastor
- Other - Specify

14. Do you consider yourself as belonging to a community of believers of the TV ministry and TV program?

- Yes No Don't know

15. Do you think of the other viewers of the TV ministry when you watch?

- Yes No Don't know

16a. Have you ever been to the TV headquarters or studios?

- Yes No

16b. If no, do you plan to go?

- Yes No

16c. Do you want to go?

- Yes No

17a. Have you had a religious experience while viewing the program?

- Yes No

17b. If yes, which of the following have you experienced?

- Salvation
- Rededication
- Physical healing
- Word of knowledge
- Gift of tongues
- Gift of prophecy
- Baptism in the Holy Spirit
- Other-specify

18. Whenever possible, do you include your family in viewing the show?

- Frequently Occasionally Sometimes Never

19a. Do you discuss the show with other people?

- Yes No

- 19b. If yes, with whom do you discuss the show?
 Family.
 Friends.
 Others - Specify.

- 20a. Do you watch this program instead of going to church?
 Yes No
- 20b. Do you watch the program in addition to going to church?
 Yes No

IV. Data Related to Television Viewing Habits.

- 21a. Do you pray before you turn on the program?
 Yes Sometimes No Response
- 21b. If so, do you pray during the program?
 Yes Sometimes No
- 21c. Do you pray after the program?
 Yes Sometimes No
- 22a. Do you read the Bible before you turn on the program?
 Yes No
- 22b. If so, do you read during the program?
 Yes No
- 22c. Do you read after you turn off the program?
 Yes No
- 23a. Do you participate in the worship format of the telecasts e.g. praying, singing, humming along, reading the Bible, etc.
 Yes No
- 23b. If so, how often do you participate?
 Frequently Occasionally
- 24a. Have you ever purchased TV material; tapes, notes, mementos from the TV ministry that you watch?
 Yes No
- 24b. If so, how often do you purchase TV materials?
 Frequently Occasionally
- 25a. Do you do any other things while you watch television?
 Yes No

25b. If so, what kinds of things do you do?

- Household chores Business tasks Others-specify

26a. Do you watch any other Christian TV programs?

- Yes No

26b. How often do you watch this program?

- Every time aired Most time aired Sometimes Rarely

26c. How much of the program do you watch?

- All of it Most of it Some of it

27. Choose from the following statements the one that best describes your main reason for watching Christian TV programs:

- To get the biblical position on moral or political issues.
 To have a religious experience and not just to worship.
 To worship or get a spiritual boost.
 To get answers to personal problems or crises.
 For companionship or company
 For all the above reasons.

V. Data Related to Motivations for Watching Television.

28. Do you watch the program because:

- It helps you understand today's changing society and lifestyle?
 It helps you fit into today's changing society and lifestyle?
 It helps increase the political awareness of Bible-believing Christians?

29a. Do you watch TV to get answers to personal problems?

- Yes No No Response

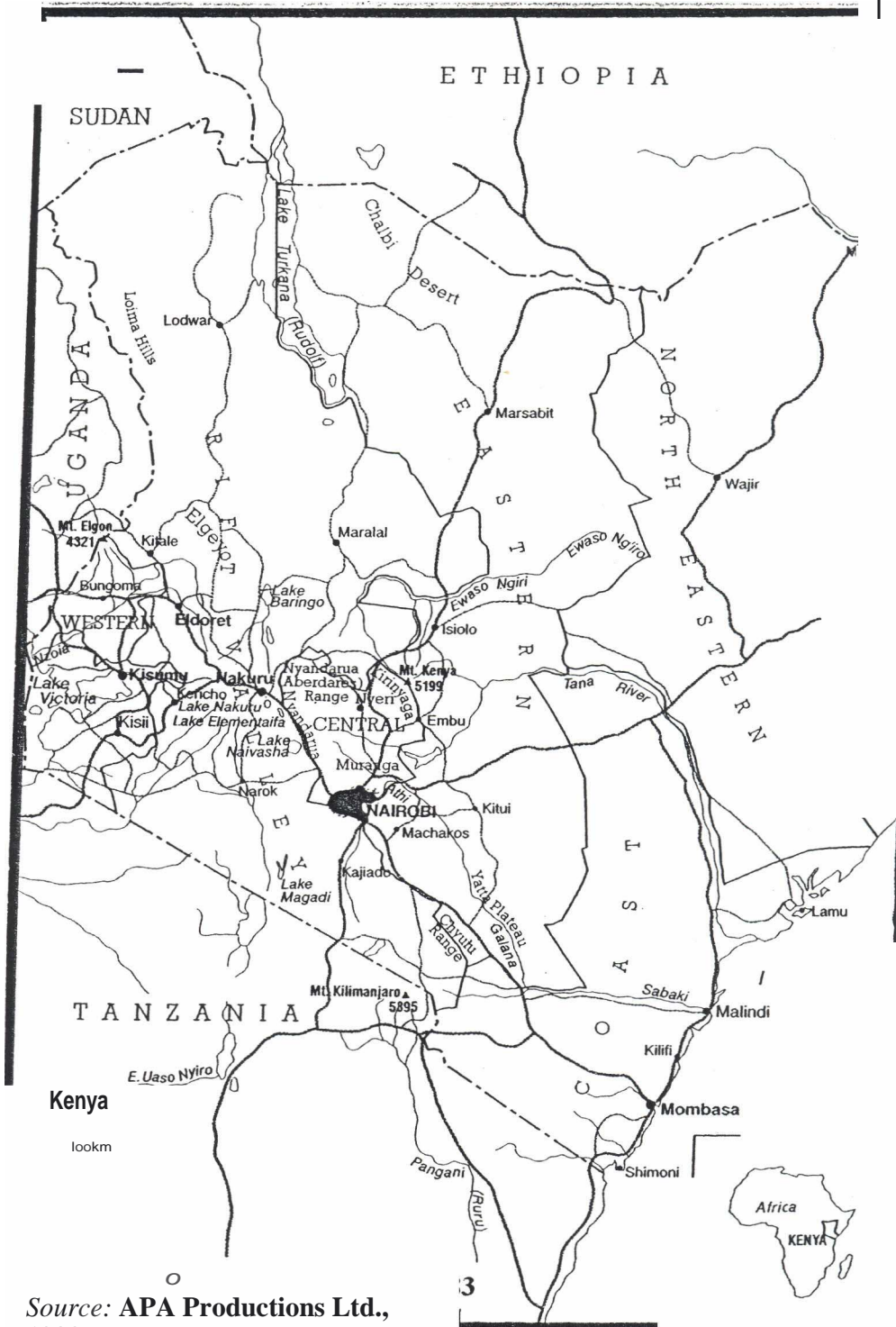
29b. If you watch TV to seek answers, in which of the following do you seek answers for?

- Family counseling/advice
 Marriage counseling/advice
 Financial counseling/advice
 Job counseling/advice
 Other - Specify

APPENDIX B

THE GEOGRAPHICAL LOCATION OF NAIROBI

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Source: APA Productions Ltd., 1983

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APPENDIXC

CURRICULUM VITAE

PETER B. MWEU
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Marital status	Married
Nationality	Kenyan
Age	37
Place of Birth	Machakos.

PROFESSIONAL EXPERIENCE

KENYA TELEVISION NETWORK
Nairobi, Kenya
Assistant Production Manager (1996-1998)

KENYA TELEVISION NETWORK
Nairobi, Kenya
Senior Computer Graphics Designer (1991-1996)

KENYA BROADCASTING CORPORATION
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Production Designer (1988-1991)

EDUCATION

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY
Nairobi, Kenya
Master of Arts Degree in Missions (Expecting to graduate in July 2001)

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DEUTSCHE WELLE TELEVISION TRAINING CENTER (Jan - March 1998)
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